HISTORICAL SKETCH

OF THE

CHURCH MISSIONARY ASSOCIATION

OF

EASTERN MASSACHUSETTS

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HISTORICAL SKETCH

OF THE

CHURCH MISSIONARY ASSOCIATION

OF THE

EASTERN DISTRICT OF THE DIOCESE OF MASSACHUSETTS,

BY THE

Rev. WILLIAM STEVENS PERRY, M. A.

PUBLISHED BY REQUEST OF THE ASSOCIATION.

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NOTE.

In the preparation of the following sketch, great use has been made of information furnished by the Rev. Dr. Packard of Lawrence, and Charles Wingate, Esq. of Haverhill, with reference to the parishes, which, by God's blessing, they have been respectively the means of upbuilding. The thanks of the compiler are also due to the Rev. Alfred L. Baury, of Boston, for the use of materials in his possession, illustrating the history of the Church in Hopkinton; to the Rev. Drs. Edson and Mason, for kind suggestions and advice; and to the Rev. Messrs. Chase and Monroe, for sketches of the present condition of their missions.

With these acknowledgments, the following pages are offered to the Association in the hope that their recital of its past successes may quicken the zeal of its members and awaken a deeper interest in the work of church advancement in Eastern Massachusetts.

W. S. P.

Watertown, Mass.
December 9, 1858.

23609

HISTORICAL SKETCH.

THE records of the Church Missionary Association of the Eastern District of Massachusetts begin, without preface or preamble, with the annals of the meeting at St. Anne's, Lowell, on Tuesday and Wednesday, December 9th and 10th, A.D., 1845. The object of its organization, and the preliminary measures taken to effect the same, must be learned, the one from its name and subsequent action, the other from diverse and independent sources.

Following closely upon the formation of the Clerical Convocation for associated home-missionary effort which had sprung up in Rhode Island about the year 1830, were numerous endeavors to introduce this system into Massachusetts. But in spite of the earnest support of the judicious Griswold, and the many indications of success attending the occasional gatherings of the clergy in different sections of the State for special missionary service, it was only after repeated attempts that the earnest labors directed to this end by the Rev. Theodore Edson, Rector of St. Anne's, Lowell, were met with favor, and his parish church, where subsequently the Church Missionary Association of the Eastern District

was organized, became the birthplace of its elder sister-society, the Clerical Convocation of Eastern Massachusetts.

Recommended by the Bishop as a means suited to promote brotherly love among the clergy, and to deepen the piety and awaken a more lively zeal for the advancement of the church among the associated parishes, this new enterprise pursued its way in charity and faith. Seeking both the revival of decayed and feeble churches and the upbuilding of new ones,—gathering to its varied services those who had long been deprived of the means of grace, or adding to the flame of earnest zeal already burning in others' breasts, its labors from parish to parish were both abundant and fruitful. To its successful efforts the church in this diocese owes, under God, some of its strongest congregations, and even where adverse circumstances compelled for the time the relinquishment of a field, the seed then sown has since yielded its rewarding harvest.

In the eloquent language of one who was himself a master-spirit in its work, we find its course described and its usefulness pointed out. "Never," writes the Rev. Dr. Stone, "it is believed, did any body of Christian ministers labor with a more single aim for one object, the growth of religion in their own hearts and in the hearts of their people. At its meetings was often heard rising the prayer, which drew all hearts into one before a Father's throne. Silent tears often fell there at the thought of a Saviour's love for sinful men. The hand was often opened there to give of the little, which it held, to the holy work of missions. Plans were often devised

there, and labors projected, for planting the church on some hitherto neglected spot, or for rebuilding it in some of its waste places. Congregations were often gathered there, from amid the toils of the week, to listen solemnly to the word of life, as it sounded forth in the tones of love, and as it called to the work of repentance and faith, and to the labors of charity and zeal. And ministers of Christ often separated thence, blessing God that He had awakened them to new sympathy in His cause, and to new evidence of their sonship with Christ; or that He had given them fresh experience of the blessedness of brotherly love, and fresh proofs of the luxury of at least striving to do good. . . . .

"Sweet is the memory of those days, on which ministers of Christ used to meet together upon that field of labor, sometimes with their Bishop in the midst of them, and always with an assurance that his prayers were rising in their behalf; days full of the blessedness of brotherly love, and familiar with the peaceful and elevating power of a consciousness that they were praying, and laboring, and sacrificing for that one object, which brought their Saviour down to earth, the salvation of sinful men."

It was in the midst of the labors of the Convocation that the Convention of 1836, established at the suggestion of the Rev. Dr. Morss, of Newburyport, the "Board of Missions for the Protestant Episcopal Church of Massachusetts." In this body, agreeably to the intentions of its founders, were gradually merged all the missionary organizations within the limits of the diocese. Itself the immediate successor and representative of the Massachusetts Episcopal Missionary Society,—an association

dating back to the year of our Lord 1815, but which had long since outlived the interest and support of its early friends,—for a few years the Board of Missions moved with even pace by the side of the Convocation, receiving much, in fact, most of its support from the treasury of its elder rival, till, at length, having given satisfactory evidence of its adaptation to the work, the object of its organization was accomplished and the Convocation ceased to exist.

From the year 1839, during which the Clerical Convocation relinquished its missionary operations, the history of our church advancement is to be found mainly in the annual reports of the Board of Missions. United now in effort, a corresponding efficiency in action and certainty of result were obtained, which, in a few years, added largely to the number of our parishes, and to the strength of the church.

In the midst of increasing prosperity, with tokens of good results evident on every side, the experience of the year 1840, (one of great pecuniary distress,) taught the Board the urgent necessity of some other means than occasional appeals and public meetings for supplying the missionary treasury. Systematic contributions were called for from the faithful, and the weekly and monthly laying by in store of thank-offerings for God's blessings urged more loudly than ever before. Failing in securing this result, the next year's Report revealed an alarming deficiency, which was only met the succeeding year by a curtailment of the old appropriations to a smaller sum than had been given in former days, and a sad refusal to pressing appeals from new and promising fields.

In view of these painful evidences of diminished interest and lack of zeal, the Convention of 1842 referred the sixth Annual Report of the Board of Missions to a committee, numbering among its members the present Bishops of Iowa and Rhode Island, with instructions to consider the whole subject of diocesan missionary operations, and to suggest such modifications of existing arrangements as might seem desirable or expedient. In the report of this committee, which after discussion was adopted by the Convention, full testimony was borne to the past efficiency of the Board; but, for the purpose of carrying out more effectually the advantages of its organization, a revival of the convocation system was recommended in the division of the diocese into four districts or associations for missionary effort. Of these the Central was intended to comprise the churches of Boston, Charlestown, Cambridge, and Roxbury; the Eastern, the parishes of Middlesex and Essex counties, other than those already excepted; the Southern, the churches in Norfolk, Plymouth, Bristol, and Dukes, with the single exception of St. James's, Roxbury; and the Western, the parishes of Worcester, Hampden, Franklin, and Berkshire.

With this plan, offering the manifest advantage of union of purpose with division of labor, was coupled the single objectionable feature of limiting the appropriation of moneys to the individual contributors, or to the Board itself; thus taking from the district association the great incentive to effort which the right of disbursing the funds it had collected would naturally afford.

The succeeding Report of the Board announced the

partial carrying into effect of the recommendation of the Convention. Associations are reported as having been formed, and meetings held, in the Southern, *Eastern*, and Western districts; of which the first and last are said to have been "in vigorous and successful action throughout the year." The success of the system was at once apparent. The Treasurer reported an amount received more than double the sum raised in the diocese the preceding year for missionary purposes; and the Board, with added means, entered upon its eighth year with unwonted zeal and efficiency.

In addition to the evidence thus afforded of an organization of the Church Missionary Association of the Eastern District prior to the date of the beginning of the present records, the conventional address of Bishop Eastburn, for the year 1844, gives more definite information of the place and character of these earlier meetings.

"On Thursday, July 13th, 1843, I preached in the evening in Christ Church, Andover; and on the evening of the following day confirmed nine in the same church. On this day, the Eastern District Church Missionary Association held one of their appointed meetings. The Rev. Messrs. Blaisdale, Edson, and McCoy were present, besides the rector of the parish,—the Rev. Dr. Fuller; and in the afternoon, an excellent discourse on the subject of Missions, was preached by the Rev. Mr. Blaisdale. In the evening, a collection was made for the Massachusetts Board of Missions.

"On Wednesday, September 13th, 1843, I attended a periodical meeting of the Eastern District Church Missionary Association, in Lowell. The Rev. Messrs.

Edson, McCoy, Davenport, Blaisdale, Mason, and Watson were present on the occasion. I preached in the evening in St. Anne's Church; and a collection was made for the Massachusetts Board of Missions."

The Board of Missions also, in their report for the same year, while announcing that "no reports have been received from the Central and Eastern District Associations," add, that "the latter, however, has held meetings during the year."

The succeeding twelve months passed apparently without any meeting of the Association; for the next mention of it we have been able to find, is in the Conventional Address of the Bishop, in 1846, where reference is made to the renewed attempt at organization at St. Anne's, Lowell, with the annals of which the present records begin.

"A meeting was held during the time of my visit to Lowell, of the Eastern District Church Missionary Association. A large number of the clergy of the district were present; and a blessing from on high, will, I trust, be the result of their private conferences with each other, and of their public ministrations."

From the records still extant, we glean the following additional facts concerning this initiative of the new and successful struggle for life on the part of the Association. Held at St. Anne's, on Tuesday and Wednesday, December 9th and 10th, 1845, its simple services were accompanied by an ordination and confirmation. There were present at its meetings, the Rt. Rev. the Bishop of Massachusetts, and the Rev. Messrs. Theodore Edson, Rector of the Parish; Moses B. Chase, Chaplain in the

U. S. Army; Daniel Gordon Estes, Rector of St. James's, Amesbury; Daniel L. B. Goodwin, Rector of St. John's, Wilkinsonville; Nicholas Hoppin, Rector of Christ Church, Cambridge; William Horton, of the Diocese of New Hampshire; Charles Mason, Rector of St. Peter's, Salem; George Packard, Rector of Christ Church, Andover; Edmund T. Slafter, Rector of St. Peter's, Cambridgeport; and Reuben E. Taylor, Rector of St. John's, East Boston.

Among the earliest votes recorded as having been passed at this meeting, is the following:—

"*Voted*—That the Secretary," the Rev. Charles Mason, Rector of St. Peter's, Salem, "be a Committee to correspond with the Churches in the District, to ascertain the amount which they will contribute towards the support of a District Missionary, and to report at the next meeting."

At this second gathering in January, 1846, at Salem, the secretary reported a subscription of $855, by the following churches and individuals, viz:—

St. Anne's, Lowell	$200.00
St. Peter's, Salem	150.00
St. John's, Charlestown	150.00
St. Paul's, Newburyport	80.00
Christ Church, Andover	75.00
St. Michael's, Marblehead	50.00
St. Mary's, Newton Lower Falls	40.00
Christ Church, Cambridge	25.00
St. Peter's, Cambridgeport	25.00
St. James's, Amesbury	20.00
St. Stephen's, Lynn	5.00
St. Paul's, Hopkinton	5.00
	$825.00
The Rev. William S. Bartlett	10.00
" " William Horton	10.00
" " Pelrous S. Ten Broeck	10.00
	$855.00

In view of this subscription, which was increased one half by assessment at a subsequent meeting, the appointment of a District Missionary was resolved upon, and at the fourth meeting, held at Newburyport, the Rev. George Packard, M.D., late Rector of Christ Church, Andover, announced his acceptance of the position of missionary, and that he had already entered upon his labors.

The committee to whom had been intrusted the selection of the missionary, and the designation of his field of labor, assigned as the places to which especial attention was to be given, "Woburn, Beverly, and the town, that was to be, on the Merrimac."

At Woburn, Dr. Packard officiated from May 1st to October 6th, in all ten Sundays, holding three services each day and administering the sacrament of baptism to two infants, and the Lord's Supper on two occasions.

Six Sundays, with like triple services, were devoted to Beverly by the same indefatigable laborer. But the prospects of the establishment of the church in these towns were soon eclipsed by the more promising successes of the missionary at the new city on the Merrimac, which was then springing as by magic into life and activity.

Previous attempts to introduce the church into this vicinity had failed. A parishioner of St. Anne's, Lowell, living at Methuen, the Rev. Mr. Edson, the earnest rector of that parish, had held an occasional service at his house, though at a distance of ten miles from his own residence. During the autumn of 1831, the project of establishing the church in Methuen began to be seriously

entertained, and the monthly services held by the Rev. Mr. Edson in a school-house within the present boundaries of the city of Lawrence, throughout that season and the following winter, resulted in the organization of a parish in March, 1832, by the name of Mount Zion Church. From this time the parish was dependent upon such services as could be obtained from Sunday to Sunday, until September 30th, of the same year, when the Rev. Henry C. Knight, a Presbyter of the diocese of New Jersey, became its minister. Early in his ministry subscriptions to the amount of $1,600 were obtained for the erection of a church, and a building committee was immediately chosen, when the whole matter was delayed, in consequence of a diversity of opinion with reference to the site. A Sunday School numbering thirty teachers and scholars, and a Bible Class of fifty-two members, were organized by Mr. Knight during his stay of six months and a half, and the report of the parish to the Convention of 1833 was full of promise. This promise, however, was not to be realized. From the date of Mr. Knight's relinquishment of his charge—the week after Easter, 1833—until the following November, the parish was supplied by several ministers, principally by the Rev. Henry Caswall, of the diocese of Ohio, now vicar of Figheldean, Wilts, England, who was at that time a resident of Andover. In November, 1833, Mr. Caswall removed to Methuen with the intention of engaging more actively in the work of upbuilding the parish, but having received shortly afterwards a call to Lexington, Kentucky, which to the great regret of the people he accepted, he returned to the West in April, 1834.

Thus a second time deprived of the care and oversight of a resident clergyman, the parish was again dependent upon lay reading and the occasional service of disengaged ministers. For six Sundays, during the interval between the departure of the Rev. Mr. Caswall and the coming of his successor, the Rev. Horace L. Conolly, the Rev. Nicholas Hoppin, Rector of Christ Church, Cambridge, at that time a candidate for holy orders in this diocese, read prayers and sermons. Mr. Conolly, who had left Northampton to fulfil a previous engagement with the parish at Methuen, only remained in charge from September 23d, 1834, to February 1st, 1835. During the following summer services were held by the Rev. Dr. William H. Lewis, now of Brooklyn, N. Y., the Rt. Rev. Horatio Southgate, D.D., subsequently Missionary Bishop at Constantinople, the Rev. Samuel McBurney, of Boston, and the Rev. James Cook Richmond, now of Milwaukie, Wisconsin. Besides those already mentioned in the course of the narrative, the following clergymen officiated at Methuen during the time of the effort for introducing the church, namely, the Rt. Rev. Alexander Viets Griswold, D.D., Bishop of the Eastern Diocese, who visited the parish September 5th, 1833, and July 11th, 1834, the Rev. Dr. Morss, of Newburyport, and the Rev. Messrs. J. M. Bartlett, Baury, Barker, Fay, Foxcroft, Price, Sunderland, and J. H. Tyng; besides the following gentlemen, at that time candidates for holy orders, who acted as lay readers, the Rev. Dr. F. Goodwin, and the Rev. Messrs. S. B. Babcock, Carver, Kaufman, and Waters.

This frequent change of ministers, coupled with the

difficulty of fixing upon an acceptable location for the church, delayed too long the earlier stages of this interesting movement, and, subsequently, the formation of other religious societies in the town, the establishment of Christ Church, Andover, three and a half miles distant, and the ravages of death among the few ardent church-folk of the immediate vicinity, caused the extinction of the parish, and the total cessation of any effort for introducing the church in Methuen after the year 1836.

The seed sown was not, however, to be wholly lost. At a later day, and under another name, this field of labor, consecrated by the presence and support of the sainted Griswold and a numerous band of fellow-laborers, was to yield its harvest.

Dr. Packard first visited the site of the future city of Lawrence, April 30th, 1846, ten days after his appointment as Missionary at large in the Eastern District. On the 16th of the following June a lot of land one hundred feet square was given by the Essex Company, with the stipulation that within five years from the date of the deed a substantial church edifice should be erected upon it. On the first of July a plan for a timber chapel, with sittings for upwards of four hundred persons, was offered by the Messrs. Billings, architects, of Boston, and a contract made with a builder for the immediate erection of the same at an estimated cost of $1,350. Of this sum $1,000 was the gift of Mr. Samuel Lawrence, of Lowell, and the remaining $350 was obtained by the missionary from friends in Boston, more than two thirds of the amount being the gifts of persons connected with the Unitarian denomination.

At the sixth meeting of the Association, held September 15th and 16th, 1846, at Christ Church, Andover, the members present visited the site of the chapel then in process of erection in the "new city," on the Merrimac, and gathering together within the limits of its future chancel, prayers were said by the Reverend Rector of St. Anne's, Lowell, than whom the enterprise had no firmer friend; and the little building, yet unfinished, thus dedicated to Christ and His Church.

The Chapel, commenced the preceding July, was opened for divine service by the Rev. Dr. Packard, on Sunday, October 17th, 1846, and consecrated by the Bishop of the diocese, on Thursday, the 19th of November, of the same year; being the first, and for a time, the only place of public worship in the town.

In the happy result of this effort, and in the subsequent erection of a chaste and commodious edifice of stone, upon the site of the earlier timber structure which, in another situation, still served the uses of the Sunday school and weekly gatherings, the Association could point to a striking testimonial of efficiency and success; and though the congregation thus supplied with rector and parish church needed for some time the fostering care of the Association in sustaining worship, the harvest was at length seen in rich abundance, and he who was honored by God as the instrument of the introduction of the church in the "new city," still, in the parish of his own founding, enjoys the fruit of his labors, and the continued blessing of the Great Head of the Church.

At the twenty-sixth meeting of the Association, held at Grace Church, Lawrence, the scene of its labors and

success, the missionary reported as the results of his efforts:

The possession of a lot of land valued at . . .	$4,000,00
A chapel, erected at a cost of	1,400,00
With organ and furniture, for which had been expended	350,00
	$5,750,00

besides a congregation of attached and attentive worshippers, averaging in number about one hundred and fifty; and a communion of seventy-three, thirteen of whom were wholly strangers to the church when they came to Lawrence, and who were then among its most efficient friends.

The address of the Bishop to the Convention of 1852, announced the consecration of the new and substantial stone edifice which had replaced the simple timber chapel erected five years and a half before. The blessing invoked within that unfinished chancel had not been withheld. Increasing needs had demanded the erection of a larger church, containing nearly seven hundred sittings, and increased ability had enabled the young and flourishing congregation to discharge each liability before the day appointed for its consecration. In connection with this interesting occasion was appropriately held the thirty-seventh meeting of the Association, and to the substantial proof afforded of the temporal prosperity of the parish, the presentation of a class of seven for confirmation added assurances of a richer spiritual growth.

In view of the success which, wellnigh independently of the Board of Missions, had attended the missionary labors under the direction of the Association at Lawrence, efforts were now made by its members to secure a

greater control of their own missions, and thus render them less dependent on the Board. To effect this result, the comparative merits of the district and central systems of diocesan missions were thoroughly discussed in the Association, and the results of this investigation embodied in two able reports, which were made public through the columns of the "Witness" for Friday, May 10th, 1850.

It was argued in behalf of the district organization, that, although the central system adopted by the Board of Missions secured to a certain extent unity of counsel, of decision, and of action, yet it failed in providing complete or adequate representation; its business fell into the hands of a few of the clergy and laity, who were resident in the place of its meetings, to the practical exclusion of its country members, whose remoteness effectually precluded more than occasional attendance. The Board, thus constituted, it was complained, became essentially local in its ideas and interests. Its members came to its meetings merely as men of business without the knowledge of details, or the personal interest needed for the wide-spread missionary work of the diocese. The Board thus degenerated into an outward mechanism, holding, indeed, the purse strings of the church's alms, but with neither the heart to feel the wants of the more distant stations, nor the power to awaken or sustain in others the interest so needed for successful missionary effort.

With these and other objections urged against the existing organization of the system pursued by the Board, it was asserted that in the District Association were secured a more complete knowledge of the field of

labor, and a deeper interest and a more effective action in supplying its needs. Giving to the various rectors the selection of new stations, expecting from their individual knowledge the most accurate information as to the promise of success, and adding the incentive of direct and independent appropriations of funds in fulfilment of pledges and for the support of missions in which the people as well as the clergy were personally interested and concerned, what more was needed to awaken zeal and sustain continued effort? In place of the old and oft-repeated general story of need, and appeal for aid, there was offered a specific incentive to generous fervor. Every meeting of the Association,—every gathering in the parishes of rectors, missionaries, and people,—brought before each and all the statistics of the past, the needs of the present, and the wants of the future.

In reply to these arguments, there was urged, both in the meetings of the Association, and again in the editorial columns of the "Witness," and subsequently on the floor of convention, the inexpediency of change, the impropriety of agitation, the conservatism of the church, and the centralization of power as an element in her very nature. The objections made were said to be unsustained by argument; the allegation of a diminished interest and treasury since the late action of the Central Board was denied, and the subordination of the parochial and associational centres of influence stoutly asserted.

A protracted struggle, threatening for a time the dissolution of one or both of the discordant missionary organizations of the diocese, resulted wisely in compro-

mise and coöperation. The obnoxious action of the Board with reference to the mode of appropriations was finally rescinded, while at the same time the due subordination of the Association to the diocesan body was allowed.

During this temporary state of complete dependence upon the Board, appropriations of the funds collected by the Association were made by its authority to St. Luke's, Chelsea, and St. Paul's, Hopkinton. The latter of these parishes has been frequently brought before the notice of the Association, particularly in connection with the faithful and unrequited labors of one of its oldest and most efficient members, the Rev. Alfred L. Baury, late Rector of St. Mary's, Newton Lower Falls; and, in consequence, deserves more than a passing notice in a sketch of missionary labor in Eastern Massachusetts.

Built about the middle of the last century, under circumstances of a peculiar nature, the church of commissary Roger Price was filled after his departure for England by the Rev. John Troutbeck, a missionary of the venerable Society for the Propagation of the Gospel in Foreign Parts. Though provided with a church, built wholly at the expense of the worthy commissary, and endowed by him with a glebe of one hundred and eighty acres of land "for the benefit and advantage of an orthodox minister of the Church of England," the missionary found his country parish far from being "the Paradise it was described to be," and early in 1755 he resigned his post and accepted the assistancy at the more courtly King's Chapel in Boston. From the time of Mr. Troutbeck's withdrawal until the breaking out of the Revolu-

tion, no one was found to undertake this distant mission; and the iron hoof of the dominant party soon trampled under foot all vestige of the little parish of its founder's day. Church and land would doubtless have passed, with countless other endowments, hopelessly away, but for the zealous piety of Elizabeth Price, the eldest daughter and heir of the commissary, who, upon the display of some faint signs of vitality on the part of the church in Massachusetts, early in the present century reconveyed to the newly incorporated "Trustees of Donations" all her right, title, and interest in the lot and glebe, to be applied by the Board of Trustees according to the true spirit, manner, and intent of the donor, Roger Price. Leased illegally as well as unwisely upon the death of this faithful woman, the glebe thus narrowly preserved to the church was again endangered, and for a time wholly lost. A new edifice, unsubstantial in character and unchurchly in appearance, took the place of the fine old church of the commissary; while the glebe, dismantled of its noble growth of timber, was let and leased and finally sold into the hands of any who cared to seek its possession. Deprived of this valuable property, and with a people discontented at an injudicious use of means intended for their benefit, the parish offered but slight inducements for the presence of a resident clergyman, and was therefore left year after year with no one to nurse it to a healthy growth.

Soon after his settlement at St. Mary's, Newton Lower Falls, the Rev. Alfred L. Baury, at the solicitation of Bishop Griswold, began to hold occasional services in this decayed parish. Gathering at length large and

attentive congregations, Mr. Baury succeeded in interesting others in this field of labor, and from time to time, secured the appointment and services of resident missionaries ; but the lack of endowment was a serious bar to all attempts at the complete resuscitation of the parish, and one by one the ministers in charge relinquished their post, and left the struggling people to their fate. This would soon have been fatal, but for the persevering efforts of the Rector of St. Mary's. Wholly at his own charge, and in addition to abundant parochial duty, he made frequent and laborious visits to Hopkinton, where, upon investigation, his toil was rewarded by the discovery that the lands were still recoverable, being held in undisputed fee by the society in England for the Propagation of the Gospel in Foreign Parts, to which they had been originally conveyed in trust. This was but the beginning of labor. Procuring, after great toil and long delay, the necessary legal powers from the venerable society, he succeeded at length in so clearly establishing the title of the church to the glebe and lot, that the frightened trespassers on the sacred domain were happy to compromise their claims and relinquish, upon release from damages and arrears of rent, all right or title to the usurped property. The settling of these matters has of necessity been a work of time, and years must yet elapse ere the endowment of the old commissary shall be sufficiently productive to support a resident clergyman. In the mean time, the Rev. Mr. Baury has not remitted his services. While carefully husbanding the slowly increasing funds of the parish, he has, from time to time, previous to his resignation of St. Mary's, and repeatedly since, ministered

to this people the Bread of Life. Awakened interest, and the incoming of churchmen from abroad have, of late, inspired new hopes of early success; and even now, while the kind heart of its venerable benefactor still throbs in its behalf, may, by God's blessing, the dawnings of light be seen as they usher in a happier day of temporal and spiritual life to this ancient parish.

At the thirteenth meeting of the Association held at St. Paul's, Hopkinton, September 21st and 22d, 1847, the Rev. Alfred L. Baury, and the Rev. Alexander H. Vinton, D. D., Rector of St. Paul's, Boston, were appointed by the members present a committee to inquire and report with regard to the prospect of a missionary effort at Waltham, and that part of the district adjacent. No report appears on the records of the Association of the success of this committee of inquiry, and none is needed while the parish of Christ Church, of which this movement was the initiative, continues by its aid and zealous coöperation to support and strengthen the Association in every good work and word. Circumstances seem to have taken the effort out of the hands of the District Organization and committed it nominally to the control of the Diocesan Board. The Rev. Albert C. Patterson, of the diocese of New Jersey, entered upon his duties as missionary in Waltham and Watertown, in November of the following year. The first service of the church held at Waltham was on Advent Sunday, December 3d, 1848, and so evident were the tokens of success, that the services which had been commenced in the adjacent village of Watertown were suspended, that all the care of the missionary might be directed to this more

promising field. At the close of a year, during which the services were held in a small hall, the Rt. Rev. the Bishop of Massachusetts, assisted by the Rt. Rev. the Bishop of Pennsylvania, and a large body of clergy, consecrated to the worship of Almighty God the beautiful little church of the parish, and announced it, from the start, under the care of its new Rector, the Rev. Thomas F. Fales, of the Diocese of Maine, free from debt and self-supporting. Its future has nobly redeemed the promise of its earlier days; and, though even now in its youth, two neighboring parishes can gratefully call it their mother church.

The uncertainty as to the exact nature of the relations borne by the Association to the Board of Missions seems to have combined, with other causes, to prevent for some years any active missionary operations in the district on the part of the Association. Notices of offers of land, for church-building purposes, appear on the records, from a lady in Danvers and a gentleman in Edgeworth, but the time within which missionary operations should have been commenced in order to secure the same, elapsed without any movement towards this result, and the property passed into other hands.

Early in the year 1851, services were held on Sunday evenings, at Newtonville, one of the villages of the town of Newton, about three miles distant from St. Mary's, Newton Lower Falls, by the Rev. Alfred L. Baury, and the Rev. Thomas F. Fales. These introductory efforts giving promise of future success, the Rev. John West, a presbyter of this diocese, entered soon after upon his duties as missionary at this place. Pledges to a consid-

erable amount, for the speedy erection of a church, were secured from the residents of the village, and a flourishing Sunday school was organized in connection with the movement; but owing to unforeseen difficulties, the mission, when apparently on the very verge of success, was discontinued, and the field thus offered to the church left open for others.

Unsuccessful, however, as was this effort, its fruits were subsequently seen in the establishment of the church at Newton Corner, the adjacent village. At the thirty-ninth meeting of the Association held in Christ Church, Boston, September 16th, 1852, arrangements, agreeably to the request of a few church folk in the vicinity of Newton, were entered into, by the clergy, for establishing divine service during the ensuing winter, at the Corner. Neither at this time nor at a subsequent effort made the ensuing spring, did there appear sufficient encouragement at Newton Corner for carrying into effect the plan proposed by the clergy. The memory of the disastrous failure at Newtonville, and the previous withdrawal of the missionary from the neighboring village of Watertown, after a few services, as has already been detailed, were as yet too fresh in the minds of the residents of that vicinity to permit another attempt to be made till there could be no doubt of its speedy success. The members of the Association were consequently not called upon for the fulfilment of their pledges of assistance until the spring and summer of 1855, when services were commenced under the oversight of the Rev. Messrs. Thomas F. Fales and J. S. Copley Greene, of Waltham, which speedily, and without the subsequently

offered aid of a missionary from the Association, resulted in the addition to the churches of the Eastern district of the flourishing parish of Grace Church, Newton Corner.

Towards the close of the year 1853, a renewed missionary spirit seems to have pervaded the Association. A committee appointed at the forty-third meeting, held at St. Stephen's, Lynn, July 19th and 20th, of that year, to address the Diocesan Board with reference to the appointment of an itinerant missionary for the Eastern district, and to devise means for his support, reported at a subsequent meeting the favorable answer of the Secretary of the Board, and an assessment on the parishes of the district for the amount of eight hundred dollars. In view of this response, and the circumstances of the town of Haverhill, a committee consisting of the Rev. Messrs. William Horton, George Packard, and Benjamin Austin, was appointed to visit this place, and to hold services there if deemed expedient. This was the beginning of another and a most flourishing parish. Its past and present history have unusual claims upon our attention.

Forming, as it did, the residence of the Rev. Moses Badger, M. A., itinerant missionary of the venerable Society for the Propagation of the Gospel in New Hampshire and parts adjacent, from the years 1767 to 1775, it can hardly be supposed that one so efficient in ferreting out, in towns and hamlets, the scattered churchmen of his cure, should have not occasionally held services in Haverhill, the home of his family and his connections by marriage. In confirmation of this supposition, we may refer to casual allusions in the "Frontier Missionary," to exchanges between the Rev. Jacob Bailey, of Maine, and Mr.

Badger, which strengthen the inference that the services of the church were, from time to time, held at Haverhill. Be this as it may, the Rev. Rana Cossit, who was licensed by the Bishop of London to officiate in New England, March 27th, 1773, and who seems to have shared to a certain extent the itineracy of Mr. Badger, is expressly registered in the records at Fulham as incumbent of "Haverhill parish."

From this time until about the years 1820, 1821, no services appear to have been held in this immediate vicinity. At this date, an effort was made to introduce the church in Haverhill, and services were celebrated in a hall for nearly six months, with a regular attendance of about sixty persons, embracing some of the most intelligent and influential men of the town. The pulpit was supplied by the Rev. Drs. Wainwright and Eaton, of Boston, Morss, of Newburyport, and others, and, in their absence, the services were conducted and sermons read by Mr. Hovey, a devoted churchman of the place, and a young lawyer, the present Hon. J. H. Duncan. Soon after, Mr. Hovey was removed by death, and, for want of ability to secure the services of a resident clergyman, the effort was discontinued.

Occasional services were, however, held from 1833 to 1835, mainly through the personal exertions of A. W. Thayer, Esq. now of Northampton, Mass. The Rev. James Cook Richmond, at that time in deacon's orders, officiated several times, in the Baptist meeting-house, during the winter of 1833 and the following summer. On Sunday, March 1st, 1835, the Rt. Rev. Alexander V. Griswold, D. D., Bishop of the Eastern Diocese,

preached three times to large and attentive congregations, in one of the meeting-houses of the town, and but for the pressure of strong denominational influence from abroad, and the unexpected removal of Mr. Thayer to Northampton, the church might then have been successfully planted, where after the lapse of a score of years it has just taken root.

Early in the month of June, 1855, Charles Wingate, Esq., a devoted parishioner of St. Peter's, Philadelphia, removed from that city to Haverhill, his native town. Anxious, from the moment of his return, to extend to his relatives and friends the privilege of the church of his love, he at once began his efforts by opening, on the 17th of the same month, as a preparatory step, a Sunday school in a neighboring school-house. A correspondence with the Rector of Christ Church, Boston, requesting a supply of Testaments for the little school, revealed, incidentally, to Mr. Wingate, the fact that another gentleman in that vicinity, B. R. Downes, Esq., of Bradford, was a churchman. An interview with Mr. Downes resulted in the securing of the Unitarian meeting-house for July 22d; on which occasion the Rev. Dr. Packard of Lawrence officiated morning, afternoon, and evening, to large and interested congregations. The regular service, including responses and chaunts, was admirably sustained; and so great an interest was excited, that a vigorous effort for the introduction of the church in this important town was resolved upon. In view of the pressing need of immediate action, the Rev. Thomas F. Fales, of Waltham, wrote at once to the Rev. W. Colvin Brown, at that time connected with the diocese of Missouri, inviting

him, in behalf of the Association, to take charge of the new movement, and offering to be personally responsible for his salary until his appointment was confirmed. Mr. Brown having accepted this invitation, reached Haverhill on the 11th of August, and the following day held the first regular service of the new enterprise in the chapel of the Trinitarian Congregational Society. Beginning with a congregation of from twenty to thirty at the morning service, and a fuller attendance at evening prayer, the increase was steady and promising. The Association at their next meeting approved the course of Mr. Fales, and immediately undertook the whole support of Mr. Brown. On the 8th of October, 1855, less than two months from the date of the first regular service, a parish was organized by the name of Trinity Church, and the Rev. Mr. Brown invited to the rectorship. Pledges to the amount of $2,000 for church-building purposes were immediately secured in the town, which were considerably increased in Lowell, and subsequently in Boston. Offerings of a communion service from an "unknown friend," and chancel furniture from interested members of the parishes of St. Mark's and St. Paul's, Philadelphia, were furnished at an early date; and so speedy was the success of this new movement, that on the 15th of the following May, the Bishop of the diocese laid the corner-stone of a neat and beautiful building, which, on the 7th of January, 1857, was consecrated by him to the worship of Almighty God; it being but a little more than a year from the time of the organization of the parish. The consecration of this new church, costing, with the ground, $6,500, of which amount $4,800 was raised in Haver-

hill, and the remainder contributed by friends in Boston, Lowell, Waltham, Andover, and Lawrence, was rendered doubly pleasant to the parishioners by the meeting at the same time of the Church Missionary Association of the Eastern District, to whose willing help this rewarding result was, under God, mainly due.

Three years have passed, and the last appropriations needed by this young and vigorous parish have been already voted. Having a beautiful church, free from debt, with grounds tastefully enclosed and improved, an attached and increasing congregation, a large and flourishing Sunday school, and, with its fifty communicants, attesting a spiritual growth proportionate to its temporal prosperity, we need not fear for its future. He who has so fully and freely blessed its past career, will add grace to grace, and strength to strength, till all its gathered worshippers appear at length before the Lord in the heavenly Zion.

In connection with the appointment of a missionary at Haverhill, the introduction of the church into other and promising fields was suggested. Fitchburg and South Reading might both have been advantageously supplied with the ministrations of our branch of the church universal, had the men and the means been more abundant. Hopkinton was again brought before the notice of the Association by its indefatigable friend, the Rev. Alfred L. Baury, and a committee of inquiry appointed to report upon the expediency of adopting this promising field as a station of the Association. But a more pressing call for aid speedily engrossed the attention of the members of the

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Association, and added another to the parishes already under its care.

Following close upon the movement at Haverhill, came an application from the residents of the village of Melrose, for the services of a clergyman of the church. This was met with favor; and pledges were secured at the meeting in Grace Church, Boston, January, 1856, in addition to those already made for Haverhill, sufficient to warrant the appointment of the Rev. William H. Monroe, formerly Rector of Grace Church, Chicopee, as missionary to this place. This parish, originally organized during the autumn of 1855, but in consequence of previous informalities reincorporated May 20th, 1857, has gradually increased in numbers and efficiency. Its first service was held by the Rev. Charles Mason, Rector of Grace Church, Boston, in the Congregational meeting-house. He was followed by the Rev. William Flint, Rector of St. John's, Charlestown, who officiated on a single occasion in the same place. The Rev. William H. Monroe first visited the incipient parish in April, 1856, and took full charge on the 25th of May, of the same year. The attendance consisting of twenty persons at that time, has now increased to an average of about a hundred. The Sunday school, then containing nine pupils, now numbers sixty-five. There have been seventeen confirmed at two visitations of the Bishop, and the number of communicants is forty-four. There is hope and promise that ere long the erection of a neat and commodious church will further attest the growth and strength of this young parish.

At the sixty-fifth meeting, held in Haverhill, September 8th and 9th, 1857, the Rev. George Leeds, Rector of St. Peter's, Salem, presented an application from the residents of Danvers, for the appointment of a missionary to that place. At the following meeting, held at Newton Corner, upon the favorable report of the committee appointed to investigate the claims of this new movement, the desired appropriation was made, and shortly afterwards the Rev. Robert F. Chase, late Rector of St. James's, Amesbury, was appointed the missionary at Danvers.

At an early date in the history of the Association, the bequest of Miss Collins, who died at Danvers, July 21st, 1847, of a lot of land, for the erection of an Episcopal church, was announced to the members, and copies of the papers concerning it placed upon record. At a later day, a committee was appointed to report what measures should be taken with reference to the same; but at that time action was deemed unadvisable in consequence of the unfavorable location of the lot, and the limitations of the deed soon placed the property in other hands. Previous to this, and prior to the organization of the Association, an attempt was made by some zealous members of St. Peter's, Salem, to establish a Sunday school at a Woollen Factory in Danvers, about three miles distant from the present location of Calvary Church, but with little success.

Subsequently, upon the removal of the Rev. Petrus S. Ten Broeck to Danvers, services were held there by him once or twice, but with no permanent result.

In the summer of 1857, a few earnest laymen of St.

Peter's, prominent among whom should be mentioned Mr. Joseph Adams of Danvers, made arrangements for occasional evening services. They were performed by the Rev. George Leeds, Rector of St. Peter's, who officiated, as opportunity offered, until January, 1858, when the first regular morning and evening service was held by the Rev. Robert F. Chase, the present incumbent. Immediately after this, the Rev. Edward Cowley, Deacon, of this diocese, assumed the temporary charge of the parish, where he continued to officiate until April. During his ministrations, a Sunday school numbering nearly fifty scholars and teachers was organized, an interesting class for the study of the Bible gathered, and two adults admitted to holy baptism. In May the parish was formally organized under the name of Calvary Church, Danvers, and the Rev. Robert F. Chase entered upon the duties of his charge. The attendance upon divine service has been from the first remarkably large and encouraging. A good degree of interest has also been manifested in personal religion. Especially among the English population residing at Tapleyville, have encouraging results of labor been apparent. There are already nearly twenty-five communicants, and several candidates for confirmation await the appointment of the Bishop.

A suitable lot for the site of a church has been secured, and sufficient subscriptions have already been obtained to warrant the belief that the coming spring will witness the inception of the new enterprise, and the following autumn behold Calvary Church ready for consecration.

Later in the date of its organization, and doubtless not a little encouraged by the success of the movement at

Danvers, is the new enterprise of Grace Church, Salem, the second attempt at colonization on the part of the ancient parish of St. Peter's. Long since needed, and for many years a result earnestly desired and labored for by the present Rector of the mother church, in common with his immediate predecessors, the last autumn witnessed the organization of a second parish in the town where, during the last century, Brockwell, and McGilchrist, and, in later days, the excellent Griswold, had labored long and faithfully. The corner-stone of a neat timber structure in the early English style, and containing four hundred sittings, which is intended to serve as the stepping-stone to a more substantial and costly edifice, was laid by the Bishop of the diocese on the afternoon of the12th of October, 1858. In the gathering of a numerous and interested auditory to witness these introductory ceremonies, and in the unusual promise of this new movement, the striking contrast a little more than two centuries had wrought in Salem, where the first meeting of a few "sectaries" to worship God in the beauty of holiness of our Book of Common Prayer, was broken up by Puritan intolerance, and the chief supporters of this daring effort for religious liberty, exiled from their new homes, could not but be brought vividly to mind. That "form of sound words," so distasteful to our forefathers, had kept its followers true to Christ and the Catholic faith, while they, who deemed its creeds and prayers unnecessary and wearisome, found, at the lapse of two hundred years, few even in their very haunts and homes to claim their faith or applaud their pious zeal.

Designed to be ready for occupancy by the coming

Easter, the new church at Salem, will, from the first, be well filled, and wellnigh self-supporting. A trifling appropriation from the Association, which the first year or two of its history may require, will doubtless be repaid an hundred-fold in its subsequent benefactions to the common treasury of the Church.

We have thus passed in review the early history of the Association. That it has not accomplished more can hardly excite our wonder in view of its limited means, and the difficulty it has from the first experienced in securing earnest and devoted laborers. That it has already been blessed to the bringing to a successful completion of so much, leads us to thanksgiving and praise to Him who alone has given the increase.

Its objects now are the same that they have ever been. They are briefly these: the more active coöperation of the clergy and laity of the District in the work of church advancement; the more prayerful use of the means of grace offered to the parishes by the regular meetings of the Association, and the privilege of a hearing and a welcome from those who are God's stewards when application must be made for pecuniary assistance in supporting its infant stations. In connection with these its more public operations, it offers to the clergy, in its private sessions, privileges of no little moment. Bringing together those whose lives are devoted to the work of the ministry of reconciliation, its reunions serve to promote kindly feeling and more intimate acquaintance between brethren. Besides this, the exegetical essay, the historical sketch, the animated discussion of new movements or measures, the cordial communication of facts of interest

or means of success in ministerial labor, all receive their fitting place in the allotment of its private exercises, while every word or work "begun, continued, and ended," in Him whose ambassadors its members would never forget themselves to be, is consecrated by prayer, and animated by the spirit of Christian love.

Our missionary work has, indeed, been blessed. In perhaps no other part of this diocese have missionary operations been more uniformly successful. The recently planted parishes of Lawrence and Waltham, have long since ceased to require the aid of missionary support. The younger churches at Newton Corner and Haverhill are already taking their rank among the strong and liberal parishes of the district. The still more recently organized movements at Melrose and Danvers will but a little longer require appropriations from our treasury; and Salem, if added to the list, will, ere long, repay with interest her indebtedness.

We are thus called upon to "GO FORWARD." The Great Head of the Church, who has so signally blessed our past career, will not withhold his rich and gracious bestowals of love and favor in the time to come. Gloucester, Hopkinton, and Beverly, await our initiative; other and no less important fields are already white for the harvest, and if we are true now to our duty and privilege, the future annalist of this body will have to record, ere another decade has passed, "the wonderful things of God."

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